



# STUDENT WORKBOOK

حَدِيثُ جِبْرِيلَ

# HADDEETH JIBRIL

## Hadeeth Text

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: " بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ،

وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا . قَالَ: صَدَقْتَ . فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ!

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ . قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ . قَالَ: صَدَقْتَ.

قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ . قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ . قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ.

ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ " . [رَوَاهُ مُسْلِمٌ]

Also on the authority of `Umar (RA) who said: While we were one day sitting with the Messenger of Allah (ﷺ) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) rested his knees against the knees of the Prophet (ﷺ) and placed his palms over his thighs

And said: "O Muhammad! Inform me about Islam." The Messenger of Allah (ﷺ) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ), that you establish the prayer, pay the zakat, fast during Ramadan, and perform Hajj (pilgrimage) to the House if you can find a way to it (or find the means for making the journey to it)." He said: "You have spoken the truth." We were astonished that he was questioning him (ﷺ) and then telling him that he was right!

He said, "Inform me about Iman (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and that you believe in predestination (qadar), both in its good and in its evil aspects." He said, "You have spoken the truth."

Then he (the man) said, "Inform me about Ihsan." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, and although you cannot see Him yet He sees you."

He said, "Inform me about the Hour." He (the Prophet) said, "About that the one questioned knows no more than the questioner." So he said, "Inform me about its signs." He said, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep competing with each other in raising lofty buildings."

Thereupon the man went off. I waited a while, and then he (the Prophet) said, "O `Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril. He came to teach you your religion." [Muslim]

# Module 1 – The Chain

## حَدِيث (Hadeeth) Definition


Reports pertaining to the Prophet ﷺ's:

1. Speech,

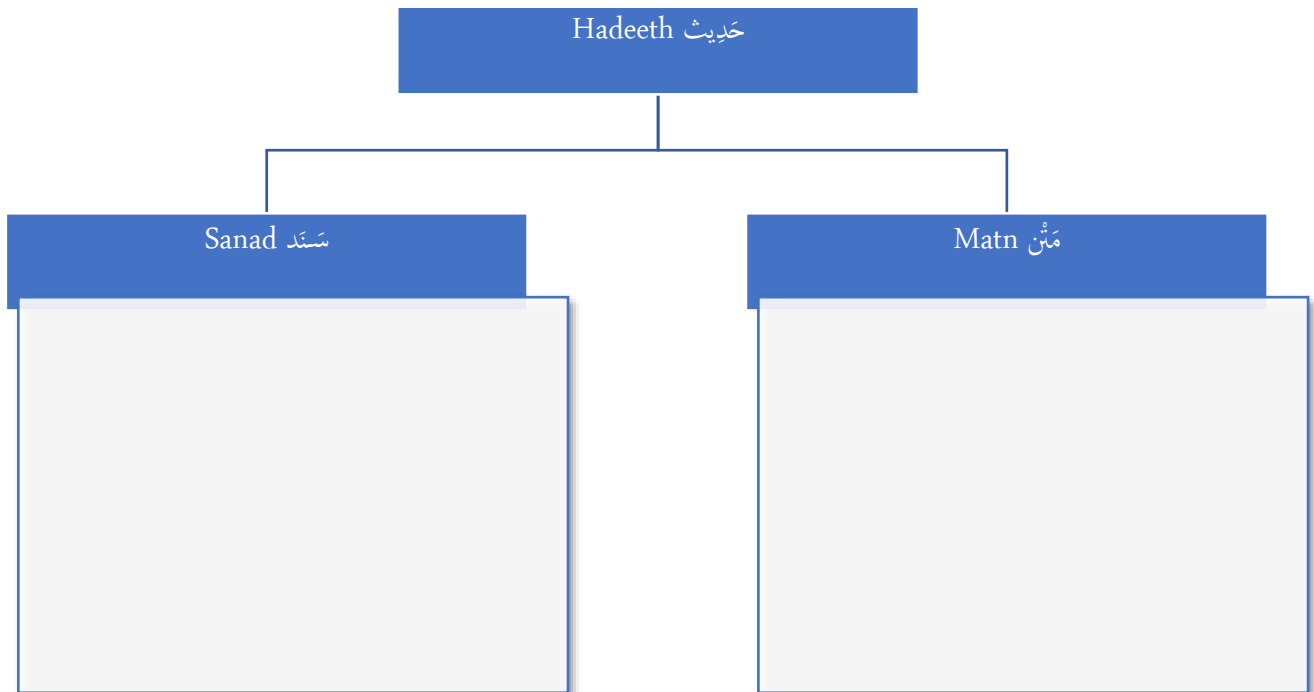
2. Actions,

3. .... 

4. .... 

The word .....  is sometimes used synonymously with the word حَدِيث (hadeeth).

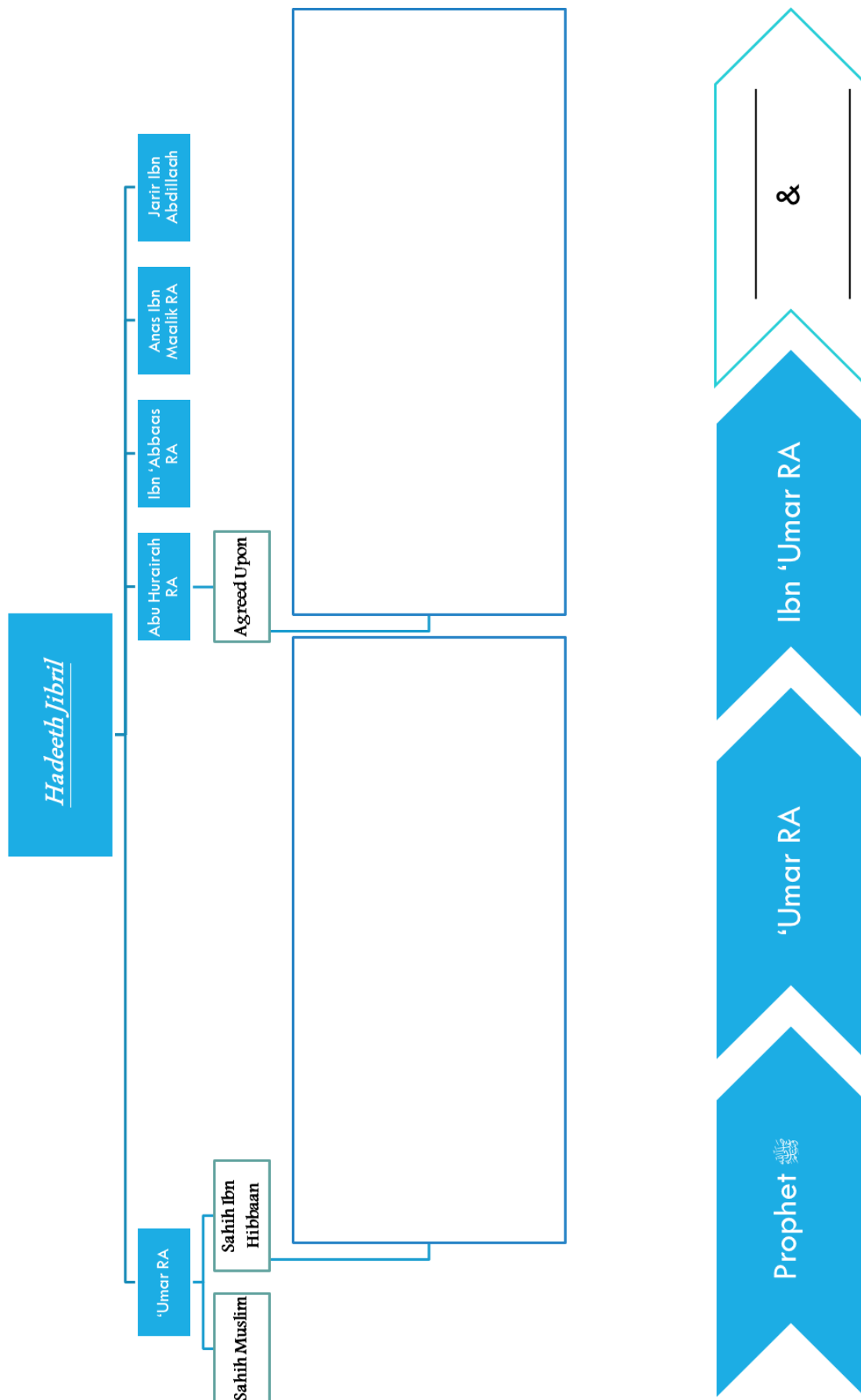
## Components of a Hadeeth







## Various Narrations of this Hadeeth






## Circumstances behind the Hadeeth


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### About the Narrator


**Full name:** عُمَرُ بْنُ الْخَطَّابِ بْنِ نُفَيْلٍ بْنِ عَبْدِ الْعُزَّى بْنِ رِيَاحِ بْنِ عَبْدِ اللَّهِ بْنِ قُرْطٍ بْنِ رَزَاحِ بْنِ عَدِيٍّ بْنِ كَعْبٍ بْنِ لُؤَيٍّ  
بْنِ غَالِبٍ

**Laqab (لقب):** ..... 

**Kunya (كنية):** ..... 

**Number of أحاديث (Hadeeths) narrated:** ..... 

#### **'Umar's Merits:**

1. ....
2. ....
3. ....
4. ....
5. .... 



## Module 2 – Pitch Black Hair

### Hadeeth Status & Importance




Names Given to this  
Hadeeth


1.

2.

### Some Etiquettes of Seeking Knowledge

1. ....
2. ....
3. ....
4. ....
5. .... 

### Jibril Addressing the Prophet ﷺ by Name

- Possible reasons for Jibril's behaviour: 1. ....
2. ....
3. .... 

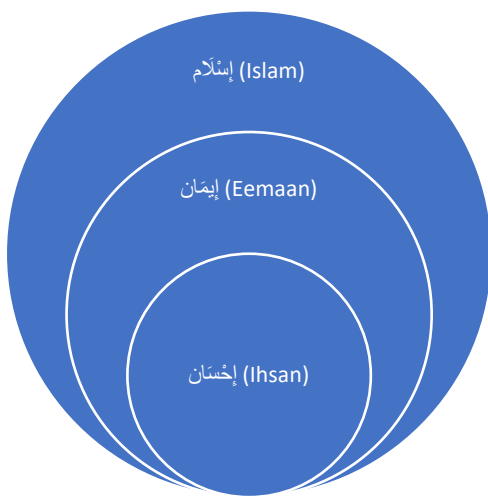




## Module 3 – Submission

### Definition of إسلام (Islam)

### Relationship Between the 3



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### Testimony of Faith

The consequences of declaring the testimony of faith:

- .....
- .....
- .....
- .....
- .....



## Conditions of the Testimony of Faith

Conditions  
of لا إله إلا الله

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Conditions of  
محمد رسول الله

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Definition of صلاة



Definition of زَكَاةَ

Definition of صَوْم

Definition of حَجَّ

إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

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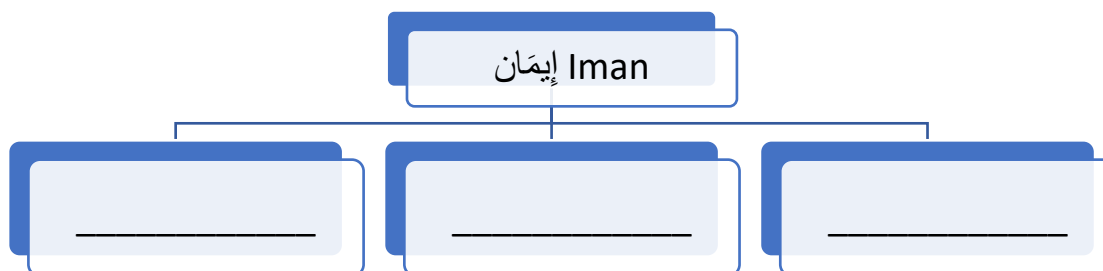
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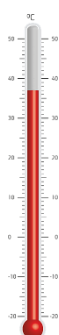
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## Module 4 – Faith

### Components of Faith



### Proofs for the Increase of Iman



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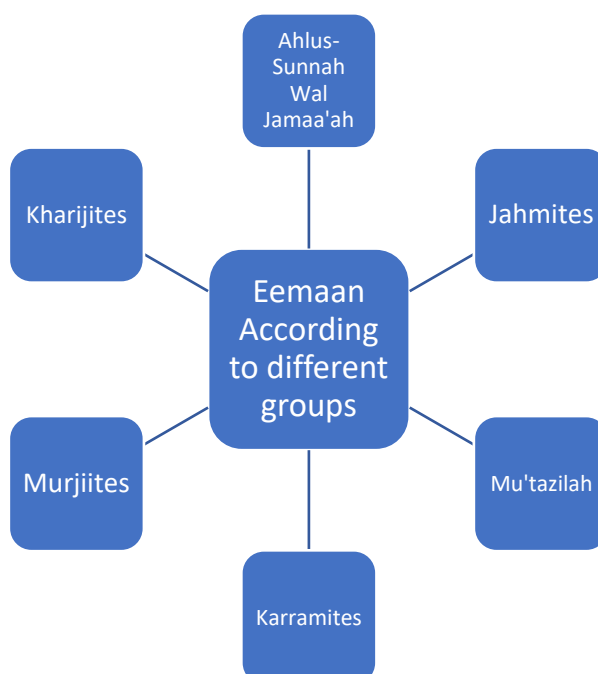
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### Eemaan According to Different Groups



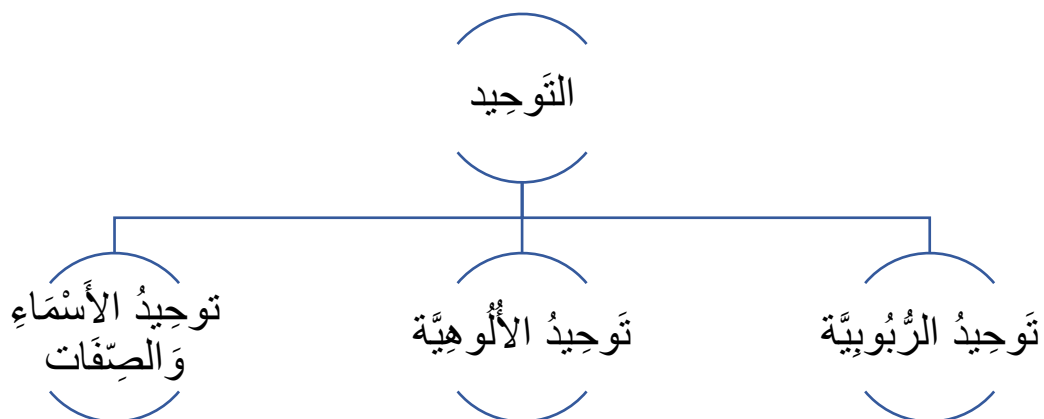




## Complete & Lacking Eemaan



## Belief in Allah





## Tawheed in Knowledge

## Tawheed in Practice

### Belief in Angels

### Belief in Books

### Belief in Messengers



## Belief in the Final Day

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## Belief in Predestination

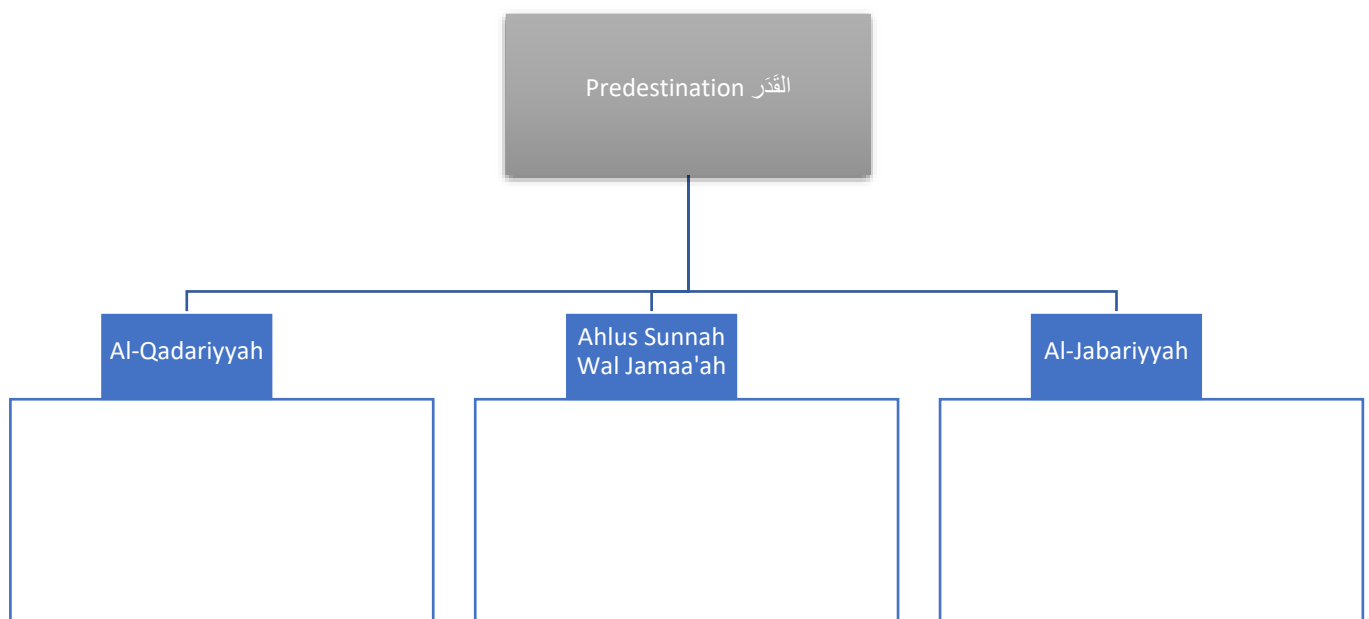
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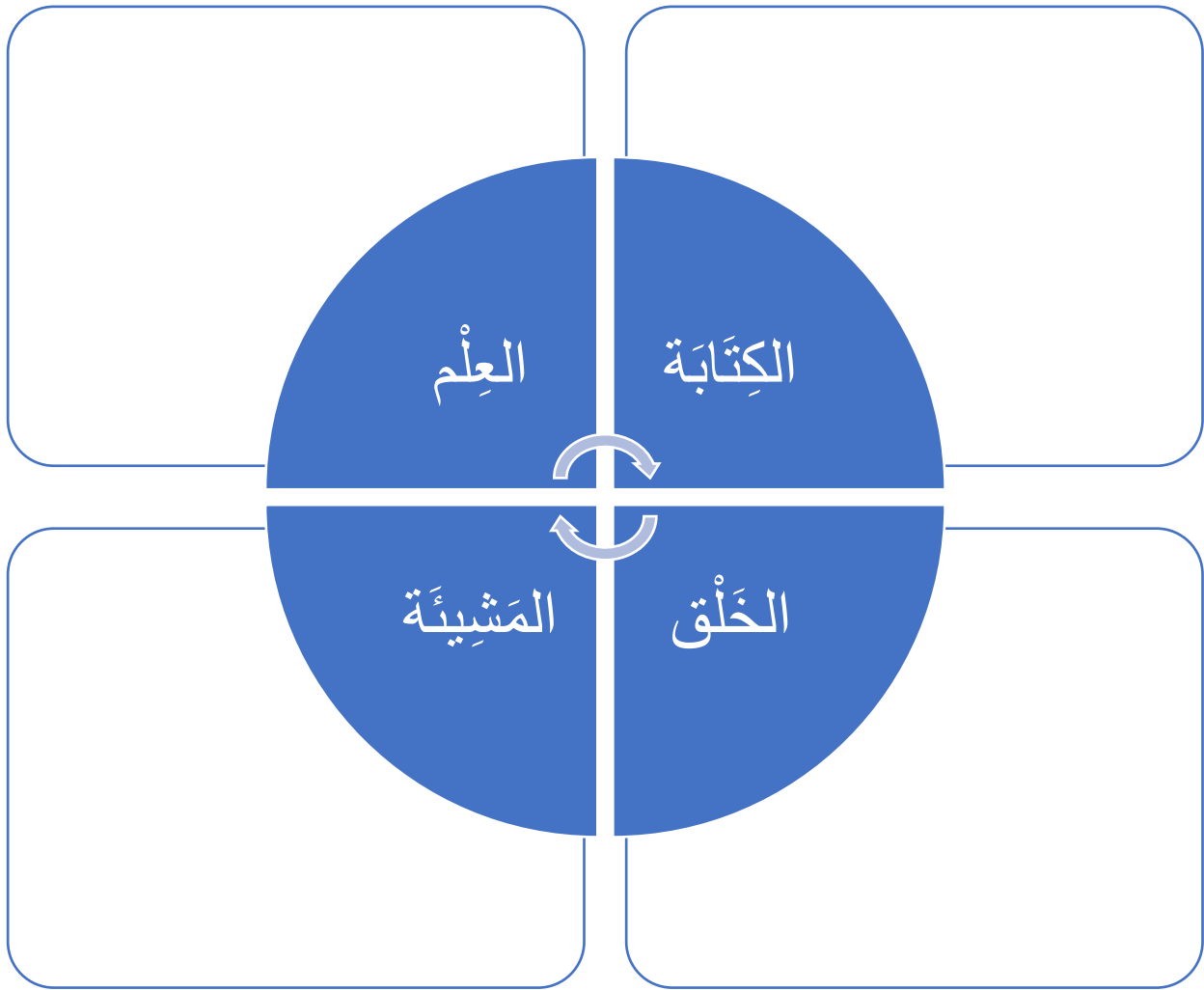
## Belief in Predestination According to Different Groups







## The Four Levels of Predestination



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## Module 5 – Excellence

Different uses of the word إْحْسَان

### The Issue of Seeing Allah ﷻ

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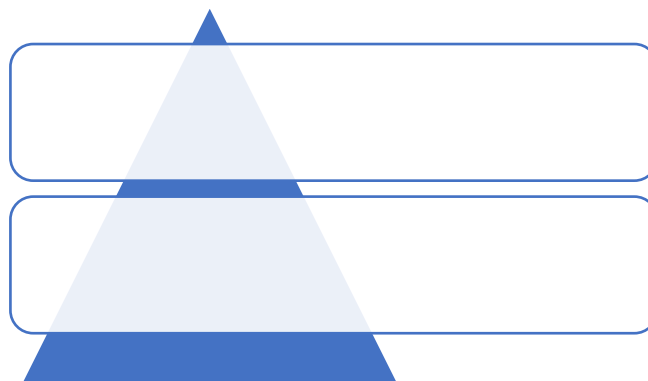
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### Two Levels of Ihsaan





## Module 6 – The Hour & Its Precursors

### Some Names of the “Hour”

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### “A slave-girl giving birth to her master”

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### “Barefoot, scantily-clothed, destitute shepherds competing in constructing lofty buildings”

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## Major Signs

- • • • •

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1. What is the definition of a hadeeth?
2. What is a hadeeth made up of?
3. Define sanad and matn.
4. What are the 3 types of hadeeth (in terms of the source of the hadeeth)?
5. List 5 different uses/meanings of the word sunnah.
6. Briefly explain why Jibril came to ask the Prophet صلى الله عليه وسلم?
7. Which companions have narrated this incident?
8. Which companion is the hadeeth we are memorising narrated by?
9. Which book of hadeeth is the hadeeth we are memorising recorded by?
10. Briefly describe how Ibn 'Umar came to narrate this hadeeth from his father.
11. Which other book of hadeeth is 'Umar's hadeeth recorded by?
12. What additional information does this version contain (in dot points)?
13. Abu Hurairah also narrated this incident. How is hadeeth different? (dot points)

1. What is the name of our Prophet ﷺ going back 8 generations?
2. In which generation does Umar's lineage meet that of the Prophet ﷺ?
3. Approximately how many hadeeths did 'Umar narrate?
4. What age did Umar die?
5. Who killed Umar?
6. List 5 virtues of Umar.
7. What are three categories of our religion?
8. List 5 things that describe Jibril's appearance/ behavior.
9. List 7 etiquettes of seeking knowledge.
10. Why did Jibril call the Prophet ﷺ by his first name?
11. What is the order of the 3 categories of our religion?
12. Is every Muslim a Mumin?
13. What is the difference between Islam and Eemaan if mentioned together?
14. What is the difference between Islam and Eemaan if mentioned individually?

1. How does one enter the fold of Islam/ become a Muslim?
2. What are 6 rights of a Muslim on another Muslim?
3. Does denying a pillar of Islam take a person out of the fold of Islam?
4. What happens if Muslim calls his brother a disbeliever while the accusation is false?
5. What are two things that must be confirmed before declaring someone a disbeliever?
6. List 9 conditions of لا إله إلا الله.
7. List 7 conditions of
8. محمد رسول الله. Define: حج, صوم, زكاة, صلاة both linguistically and religiously.
9. What does "إن استطعت إليه سبيلاً" mean?
10. Define إيمان with its 3 components.

1. Give one proof for actions being a component of Eemaan.
2. Does Eemaan increase and decrease?
3. Do major sins make a person a disbeliever?
4. Are actions a part of Eemaan according to the following groups: Khawaarij, Murjiites, Jahmiites, Mu'tazilah, Karramites?
5. According to Mu'tazilah, is a person who commits a major sin a disbeliever? What is such a person's fate according to them?
6. What do the Karramites believe regarding the components of Eemaan?
7. Briefly define إيمان مطلق and إيمان بالإيمان.
8. Give an example of a hadeeth where إيمان مطلق is referred to?
9. Define the three categories of Tawheed.
10. Name the two categories of tawheed and define the 3 subcategories under these categories.
11. List 5 things that are include in belief in Angels.
12. List 4 things that are included in belief in the Messengers.
13. List 4 things included in belief in the final day.

1. What are the months of hajj?
2. List 3 reasons why the Final Day is called the final day.
3. What are the 4 levels of belief in Qadar (predestination)?
4. Do the Qadariyyah believe that Allah creates their actions?
5. What do the Jabariyyah believe?
6. What is the difference between Qadaa and Qadar? List the 3 opinions.
7. Does what gets recorded in the preserved tablet change?
8. What are the two levels of Ihsaan?
9. What are two other meanings of Ihsaan?
10. Why is the hour called the hour. Give 3 reasons.
11. Can anyone know the time of the day of judgement?
12. Give 5 names for the day of judgement.
13. Give 3 interpretations of "a slavegirl giving birth to her master".
14. List 5 minor signs of the day of judgement.
15. List the 10 major signs of the day of judgement.
16. What does the name Jibril mean?
17. What is the name of our "deen" (religion)?

## Different versions of the hadeeth:

Additions from different versions

- we are studying hadeeth narrated by (1) Umar (r).
- It was also narrated by others, including (2) Abu Hurairah (r)
- Umar (r) - narrated by Imam Muslim (3)
- Ibn Hibban.

UMAR: • In version in Muslim:

Islam - shahadah, sarakah, zakat, sawm, Hajj  
Iman - Allah, angels, books, messengers, Final Day, Qadr  
Ihsan

• In version in Ibn Hibban

Islam - adds : umrah in addition to Hajj  
ghusl to pillars of Islam.

Iman - adds :  
• jannah  
• phannam  
• scale (mizann)  
• resurrection after death.

- also adds that Prophet (r) did not  
recognise Jibreel until after he had left.

ABU

HURAIRAH

• In version in Bukhari & Muslim

- Iman comes before Islam

~~signs of Day of Judgment~~

- signs of Day of Judgment: Prophet (r) recited ayah  
from ~~Surah Al-Ahzab~~ <sup>Surah Al-Ahzab</sup> Luqman

ان الله عند الساعة ويُنزل الغيث ...  
(31:34)



① Circumstances of narration:

- two people came to Ibn Umar to ask about qadr,
  - Yahya ibn Ya'mar
  - Humaid ibn Abdulrahman
- b/c a man in Basra (Ma'bad al-Juhani) was denying qadr.

② Narrator of hadeeth: Umar (r)

- Umar ibn al-Khattab ibn Nufayl ibn Abdul Uzrah
- he meets lineage of Prophet (s) at <sup>8th gen</sup>
  - Muhammad ibn Abdullah ibn Abdul Muttalib
  - ibn ~~Abd~~ Hashim ibn Abdi-Mannaf
  - ibn Qusayy ibn Kilab ibn Murrah
  - ibn Ka'b ibn Lu'ayy
- Umar ibn al-Khattab ibn Nufayl ibn Abdul Uzrah ibn Riyah ibn Abdullah ibn Qutayb ibn Razah ibn Adiy ibn Ka'b ibn Lu'ayy

- Umar's mother's name: Hantamah

- لقب : الفرقان : distinguishes b/n truth & falsehood
- his acceptance of Islam was an answer to du'aa of Prophet (s)
- narrated approx 539 hadeeth.
- died as shahid at age of 63 after making du'aa & shahadah in his path & death in the city of his ~~major~~ messenger(s)



## THE HADEETH BELIEF

### ① ISLAM

linguistically

الإسلام : to submit

تذلل : to humble oneself

to another

technically

① to submit to Allah alone

② obeying Him

③ declaring oneself free from associating partner with Him

comes before Iman in the hierarchy

⇒ those who have reached level of Islam have not yet reached level of Iman

مسلم ← مؤمن ← فاضل  
[higher] [highest]

قالت الأعراب ءأضأ قل لم تؤمنوا ولكن قولوا أسلمنا...  
(49:14)  
ie man is a higher level than Islam.

Relationship b/w Iman & Islam

Prophet (ﷺ) said: Do you know what Iman bilah is?

He (ﷺ) said: • testify that none has right to be worshipped except Allah  
• eat zakat  
• give zakat  
• fast Ramadan  
• give a fifth of the spoils of war

- if Islam & Iman are mentioned individually they both mean the same thing
  - inner beliefs + outward actions
- if Islam & Iman are mentioned together:
  - Iman = inner beliefs
  - Islam = outward actions

• How to enter Islam: simply by uttering the shahaadah  
(& we do not look at the other pillars of Islam or Iman).

... فَلا تَقُولُوا لِمَن أَتَىٰ إِلَهُكَ السَّلَامَ  
لَسْتَ مُسْلِمًا  
An-Nisa 4: 94

⇒ anyone who outwardly proclaims Islam should not be called a disbeliever.

(Also the famous story of Usamah (r) who killed a man who had said he was a Muslim, thinking that the man was not being sincere. Prophet (s) was very severe against Usamah (r) saying "Did you open his heart to see if he was sincere" (repeatedly).)

~The~



The rights of a Muslim ~~upon~~ <sup>upon</sup> another:

as narrated by Abu Hurairah (r) from Prophet (s)

The rights of a Muslim upon another Muslim are 6:

- (1) if you meet him, say salam.
- (2) if he invites you, respond to his invitation.
- (3) if he asks for your opinion, you should give it.
- (4) if he sneezes & says 'Alhamdulillah' say 'Yahmudullah'.
- (5) if he is sick, visit him.
- (6) if he passes away, follow his funeral. (Muslim)

Note: scholars have differed as to whether it is compulsory to accept an invitation to a meal.

- giving opinion/advice is important b/c Prophet (s) said *الَّذِينَ نَصِيحَةُ* - but should be on basis of what Allah & His Messenger said.
- should solve our issues in this dunya, rather than settling them before Allah on D. of J.

• Minimum requirement to stay within fold of Islam.

• scholars unanimously agreed that anyone who denies a pillar of Islam (ie denies that it is compulsory) is an act of kufr (disbelief)

⇒ the person is in danger of leaving Islam.

• note - denying something is different to not acting on (eg out of laziness) - abandoning a pillar is a topic of debate amongst scholars as to whether it causes a person to leave Islam.

NOTE:

talfeer: declaring someone a kafir,

- should not be done based on assumption or merely based on committing a major sin (as the Khawarij did)

\* note: hadith of Abu Dharr (r) who

narrated that Prophet (s) said

"There is not a slave who says 'لا اله الا الله' and dies on this except that he will enter Jannah ... even if he commits zina & even if he steals."

Prophet (s) said: "Any man who says to his brother 'O kafir,' then that statement will return to one of them."

(if it is true, then the other person is a kafir, & if it is false, then the person saying it <sup>has committed an</sup> ~~unlawful~~ <sup>act of kufr</sup> ~~act of kufr~~)

- can be done only if:

(1) the person has actually committed an act that is, in fact, an act of kufr  
<sup>ie</sup> (a major act of kufr that takes someone out of the fold of Islam)

(2) the ruling is applicable to that specific person

- e.g. the person was ignorant  
forgetful

(like the overjoyed man who said "I am your lord & you are my 'abd'")

← acting accidentally

- can be done only by scholars



## Pillars of Islam

### ④ SHAHAADAH :

- conditions of shahaadah: <sup>imam</sup> ~~imam~~ <sup>Bukhari</sup> although the shahaadah is the key to Jannah, the key must have the right grooves - these are the conditions.

- conditions of the shahaadah لا اله الا الله  
(1) فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ (knowledge):  
- know what you are testifying to

(2) اليقين (certainty):  
أَمَّا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرُسُولِهِ  
ثُمَّ لَمْ يَرْتَابُوا (49:15)

(3) قبول / اقرار (Acceptance)  
- e.g. Ismael did not accept that Allah is to be obeyed.

أُفْتُوهُمْ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ (2:85)  
اتقياد

(4) التسليم / الإستسلام (Submission/Action)  
outwardly submitting with actions  
وَإِذْ بَيْنَا إِلَىٰ رَبِّكُمْ وَأَسْلَمْنَا لَهُ... (36:54)

(5) الصدق (Honesty)  
وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ (29:3)

(6) الإخلاص (Sincerity)

(7) مُتَّبِعَةً (love)

- not disliking Islam / submitting to Allah

فَمِنَ النَّاسِ مَن يَتَّبِعُ دِينَ اللَّهِ أَنفَادًا  
يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا  
أَشَدُّ حُبًّا لِلَّهِ (2:165)

(8) الْكُفْرُ بِالطَّاعَاتِ (denying every other object of worship)  
- Prophet (ﷺ) said: The one who says لا إله إلا الله  
and denies everything that is worshipped  
besides Allah, his wealth & his blood  
become haram and his j'mt is with Allah

(9) الموت عليه (dying upon it)

وَمَن يُرِيدْ مَنكُمُ عَنْ دِينِي فَيَقُمْ وَهُوَ كَافِرٌ  
فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ ... (2:217)

- Conditions of مُتَّقِد رَسُولِ اللَّهِ

(1) Believing that he was chosen as رَسُول  
because he was worthy of this message

(2) Accepting that Allah sent Prophet (ﷺ) to all  
people up to Day of Judgment.  
↳ Jinn + mankind

(3) Believing that ~~Muhammad~~ Prophet (ﷺ) conveyed  
the message correctly and clearly

(4) Believing that he is the final prophet.



- (5) Believing that he is to be obeyed and an example to be followed
- (6) Believing that Allah is to be worshipped only in the way that the Prophet (s) taught us.
- (7) Love & respect for Prophet (s)

## ⓑ SALAAH

• Linguistically: سَلَاةٌ - to invoke or call upon

خَذَ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَقَّرُ صَدَقَةً  
(9:103) وَتُرَبَّى بِهِمْ بِمَا وَضَّلَ عَلَيْهِ

note: sending salawat on Prophet (s) means  
(among other things) to make du'a for him

• Technically - a set of actions & words that begin with takbeer (Allah Akbar) & end with tasleem.

- the pillar of Islam is to establish the five daily prayers.

• note: in Quran, when Allah mentions

سَلَاةٌ in a positive context, He always says أَقِمِ الصَّلَاةَ

• when it is mentioned alone - just the word salaat - it is in a negative context

• ~~ways~~ to establish salaah means:

- (1) performing it at its time
- (2) performing it with concentration & presence
- (3) fulfilling its pillars (compulsory parts)  
conditions (eg wudu)

### © ZAKAAT

• Linguistically: (1) to grow  
(2) to purify

• Technically: giving a specific % age of wealth that has reached the nisaab to those who are eligible if ownership & the passing of one full year has been established (with the exception of cultivation)

• 1B parts

• specified % age depends on category of wealth  
- eg cash: 2.5%

• nisaab: the minimum quantity on which zakaah is payable

• those who are eligible: the 8 categories of people mentioned in Quran

• o'ship for full year (with exception of culture on which zakaah is to be given straight away, rather than waiting)



① SAWM

- linguistically: to abstain (hold back) from sth
- Technically: to abstain from things that nullify the fast from dawn to sunset with an intention
- Nullifiers: food, drink, sexual intercourse.

② HAJJ

- linguistically: to intend <sup>a head towards</sup> something (رَأَى)
- Technically: to head towards the house of Allah at a specific time in a specific manner.
- Qualifier: Prophet (ﷺ) mentioned: if you ~~are~~ are able to make your way there  
- incl's financial & physical ability  
↳ eg getting visa

## ② ~~Definition~~ Iman

Definition:

(1) Belief in the heart

تَصَدِيقُ الْجَنَانِ

(2) Affirmation with the Tongue

تَصَدِيقُ اللِّسَانِ

(3) Action of the limbs

وَعَمَلٌ بِالْأَرْكَانِ

Actions of the heart include

• sincerely

• to associate with belief

• fear, hope



## ② ~~Definition~~ Iman

### ① Definition:

- (1) Belief in the heart تَصْدِيقُ الْخَبَرِ
- (2) Affirmation with the Tongue تَصْدِيقُ اللِّسَانِ
- (3) Action of the limbs وَعَمَلٌ بِالْأَرْكَانِ

Actions of the heart include

- sincerely خِيَاء
- mockingly
- to associate with belief
- fear, hope

### ② Actions are a part of Iman

- Imam An-Nawawi: the pious predecessors did not differentiate between Iman & actions (عَمَل)

- Prophet (ﷺ) said: "Iman is 70 odd branches" and among them he mentioned

- saying لا إِلَهَ إِلَّا اللَّهُ
- removing sth from path
- shyness (خِيَاء)

- Allah said يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُشَارِكُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا ءَأَمْنَا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ... (5: 41)

- Ibn-al-'Izz said Prophet (ﷺ) has made it clear that person is not a Muslim if he believes in Prophet (ﷺ) but does not profess it with his tongue while he can and does not perform salaah etc and hates Prophet (ﷺ)



He also said: Iman includes both ~~actions~~ intentions of tongue & limbs

- Iman includes the صَلَاة - as Allah said about the salarsh of those who had prayed towards Jerusalem.

(2:143) وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ  
↳ means salarsh

- Iman is not the opposite of تَكْذِيب (denying) - rather, تَصْدِيق (confirming) is the opposite of تَكْذِيب

- Iman is the opposite of كُفْر  
Note: تَصْدِيق is an aspect of iman but not all of it

- rather iman must include actions

• Ibrees knows that Allah is denying of worship - and he does تَصْدِيق of it but he is of the كافرين because he does not act on that.

### (c) Iman increases and decreases

- The scholars say that iman is speech & actions, & there is no action without intention, & iman increases with obedience, & decreases with disobedience, and all acts of obedience are iman. (Ibn Abdul-Barr)

- The increase of iman is established in Quran - e.g.

وَإِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلِبَتْ  
(8:2) فُلُوفُهُمْ وَإِذَا بُلِغْتُ عَلَيْهِمْ وَأَمْرُهُمْ رَأَوْهُمْ إِيمَانًا



- Benefits of understanding this:
  - Not all <sup>believers</sup> ~~people~~ are at the same level of iman
  - Iman is not a binary - that it either exists or does not
    - some misguided groups claimed that disobedience cancelled out iman rather than decreasing it.

(d) Iman according to different groups

- Khawarij: <sup>affirmed that</sup> they ~~said~~ deeds are a part of iman, but they said
  - that if a person commits a major sin, that takes a person out of the fold of Islam

- Muji'ites: <sup>no ↑ or ↓ of iman</sup> they said that deeds are not a part of iman, but that iman is only ~~action~~ belief in the heart.
  - they said iman does not increase or decrease.

- Muji'ites of the jurists: <sup>no ↑ or ↓ of iman</sup>
  - deeds of the heart are a part of iman
  - but the deeds of the body are not



- Jahlamiyyah  
no ↑ or ↓ of  
iman

- iman is only <sup>عِلْمٌ</sup> (knowledge)
- you don't even need to accept it

- Mu'tazilah

- deeds are a component of iman
- the one who commits a major sin is not a disbeliever, but will be in Hell forever

- Karramiyyah  
no ↑ or ↓ of  
iman

- iman is just a statement of the tongue - only
- effectively extinct in today's time

- Ahlus Sunnah  
wal Jama'ah

- ~~iman~~ actions are a part of iman
- iman increases & decreases
- major sins do not take a person out of the fold of Islam
- but the person is a sinner

© Complete & lacking iman

- "iman" could ref. to - bare minimum of iman; or
- complete iman

- <sup>مُطْلَقُ الْإِيمَانِ</sup> = bare minimum of iman (saying shahadah)

- if a person does not have this, he is not a Muslim

- <sup>إِيمَانُ الْمُطْلَقِ</sup> = perfected or complete iman

- a person who reaches this level is a ~~Muslim~~ <sup>مُؤْمِنٌ</sup>

- a person who is between the two levels is called a Muslim but not a Mu'min

- Benefits of understanding this concept

..in some hadeeth, when Prophet (s) uses word 'iman' he means the perfected level of iman

- eg. the famous hadeeth: 'None of you has attained iman until he loves for his brother, what he loves for himself'

• a person who does not love for his brother... is not a disbeliever -

- rather he has not perfected his iman

- eg. the hadeeth 'None of you has attained iman until I am more beloved to him than his father, his brother & all of mankind.'

(and the hadeeth of 'Umar (r) regarding loving the Prophet (s) more than himself)

• this also refers to perfecting iman

- eg. Prophet (s) mentioned about a person about whom Sa'd (r) said 'I find him to be a Mu'min' - Prophet (s) said 'He may be just a Muslim'

ie he has not yet perfected his iman, but he has reached the bare minimum (or more)

- eg. Prophet (s) said: when a person commits zinaa, iman leaves him and hangs above his head like an awning and when he leaves the action, his iman returns



## Pillars of Iman

(A) ALLAH: Believing in Allah means:

• asserting His oneness (Tawheed)

• Tawheed has been divided into 3 catrgs:

(1) تَوْحِيدُ الرَّبِّيَّةِ - believing in Allah's oneness in His actions - creating, nourishing, sustaining & maintaining the creation

(2) تَوْحِيدُ الْأَلْهَوِيَّةِ - believing in Allah's right to be worshipped alone - and acting on this belief

(3) تَوْحِيدُ الْأَسْمَاءِ وَالْأَصْفَادِ - believing in Allah's unique name & attributes

This belief should be without

1/ تَكْيِيف [saying how they are]

2/ تَمْثِيل [likening with any creation]

3/ تَعْطِيل [making it void of meaning]

4/ تَأْوِيل [changing meaning or giving a different meaning]

• Tawheed has also been categorised as

(1) tawheed in knowledge

تَوْحِيدُ الذَّاتِ (a) tawheed in dhawat - believing Allah is unique in His essence & He is separate from His creation

تَوْحِيدُ الصِّفَاتِ

• no one can act like Him

تَوْحِيدُ الْأَفْعَالِ

(b) tawheed in sifat - that they are unique to Him

(c) tawheed in af'al - actions



(2) tawheed in practice.

(a) ifaad of Allah in bulcm (نُكَا)  
- that only Allah has right  
to give laws / legislation

(b) بَالْتَشُكْ of Allah (نُكَا)  
- that acts of worship are only  
for Allah

(c) اَفْرَادُ اللّٰهِ بِاَلْوَلِيَّةِ (وَلِيَّة)  
allegiance only to Allah  
& those who believe in Him  
- & disassociating from others.

(B) ANGELS: Believing in the angels means:

- as the  
prophet  
tells  
about  
the  
angels*
- Believing in their existence.
  - Believing in their names that have  
been revealed in Quran & Sunnah  
eg Jibreel, Mikaa'eel
  - Believing in their attributes that have  
been mentioned to us  
eg made of light
  - Believing in their roles & tasks they  
have been assigned
  - Loving them.

③ BOOKS : Means:

- Believing that Allah revealed divine books
- Believing in the specific books mentioned in Qul'an & Sunnah
- Believing in what Allah revealed in the uncorrupted versions of these books
- Acting upon non-abrogated revelation

④ MESSENGERS - means:

- Believing that they came with a true message
- Believing in the specific messengers mentioned by name in Qul'an & Sunnah
- Believing in <sup>everything</sup> ~~what~~ they came with
- Obeying & following them.

⑤ LAST DAY - means:

- Believing in life after death
- Believing in jinn/redoning
- Believing in heaven & hell
- Believing in the details of the events mentioned to us through revelation  
-eg shafa'ah & how it will happen.



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### ③ LAST DAY - means:

- Believing in life after death
- Believing in judgment/reckoning
- Believing in Heaven & Hell
- Believing in the details of the events mentioned to us through revelation  
- eg shafaa'ah & how it will happen.

Note: it is called **اليَوْمُ الْآخِرُ** - according to scholars bc

- it follows the last day of this dunya
- it does not have a night that follows it  
⇒ it is the final day

(like 10<sup>th</sup> Dhul Hijjah does not have a night)

- it is the last day of time
- it is the last station for humans



(F) QADR (PREDESTINATION) - means:

- **علم**: That Allah has knowledge of everything that has happened, & will happen & everything that hasn't happened - how it would have happened if it did happen.
- **كتابه**: the recording of everything that will happen until Day of Jmt  
- recorded in **اللوحي المحفوظ**  
- what is recorded does not change
- **شيئة**: whatever happens is within the will of Allah.

- two kinds of **شيئة**

what happens that Allah is not pleased with

- e.g. worshipping other than Allah

← (1) **الشيئة الكونية**: what happens but is not in accordance with what Allah wants from His slaves

what happens that Allah is pleased with

✓ (2) **الشيئة الشرعية**: what Allah wants from His creation

• what we do to obey Allah

- **خلق**: that Allah has created everything, including our actions.

• understanding this means understanding that:

(1) Allah does not force people to obey Him

(2) the disobedience of people is not outside of His **شيئة**



• Two groups deviated in their misunderstanding of Qadr

(1) قَدَرِيَّة: they believed that

- Allah does not know what humans are going to do

- Allah does not control/create human actions, but rather, humans are in control of their own actions

(2) جَبَرِيَّة: they believed that humans are not given ~~with~~ a free will and ~~even~~ have no control of their actions (like puppets)

- because Allah has predetermined everything and controls all actions of humans

• Ahlus Sunnah wal Jama'ah believe that

- humans have been given a free will but that is within Allah's will

- Allah creates actions but that doesn't mean He chooses what people will do - just because He knows what we will do doesn't mean He is forcing us to do it

• Relationship between قَضِي & قَدَر - ~~two~~ opinions

(1) both are synonymous - means the same thing

(2) that قَضِي is the will (إِرَادَة) of Allah

قَدَر is bringing that will into existence/reality.

(3) that قَضِي is the eternal knowledge of Allah

قَدَر is bringing that knowledge into existence



Does what is recorded of pre-destination change?

- Allah said

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ  
وَعِنْدَهُ أُمُّ الْقَتَابِ (13:39)

the أُمُّ الْقَتَابِ is the Preserved Tablet اللوح المحفوظ  
and it never changes

but there are books with the angels that  
may change.

- so when a hadith mentions lengthening

e.g. صلة الرحم

(visiting good  
to relatives)

of life etc, this refers to what is recorded  
in the books of the angels

- the angels have been given some knowledge  
but they haven't been given all the knowledge  
that is in اللوح المحفوظ

- the أُمُّ الْقَتَابِ records even the things that will  
change in the books of the angels

the reference to يُثَبِّتُ in the ayah  
above is to the changes in the books of the angels

• The Prophet(s) mentioned having iman in qadr in both  
its good & evil aspects

- to emphasise imptrce of believing in qadr.

• why did Allah predestine evil?

- good cannot be known without existence of its opposite

- so that we turn back to Allah (i.e. repent)

- nothing that is pre-destined is purely evil

it may be evil in eyes of creation

but Allah knows its wisdom/benefit



### ③ IHSAN

- Prophet(s) mentioned { worshipping Allah as if you see Him knowing that He sees you.
- some scholars have understood this to mean that ihsan has 2 levels:
  - (1) Higher level: worshipping Allah as if he sees Him
    - where the person enjoys his worship
  - (2) Second level: worshipping Allah with the presence of mind that Allah is always watching
    - so the person will perfect his worship in every aspect to his full capacity
- Ihsan is the highest level <sup>(above Islam + iman)</sup>
  - can refer to all 3 (Islam, iman & ihsan) if mentioned on its own:
    - outward actions
    - inner beliefs and
    - perfecting worship
  - if mentioned with others, it refers to perfecting worship
- Can we see Allah?
  - Ahlus Sunnah wal jamah believe that no human has seen Allah with their own eyes in this dunya
  - but that humans will have the opportunity to see Allah on the Day of Judgement

وَجُوهٌ يُؤْمِنُ السَّاعِرَةُ ۝ إِلَى رَبِّهَا نَازِرَةٌ (75: 22-23)

- Prophet(s) told us that we will be able to see Allah on Day of Judgement as clearly as we see the sun on a cloudless day and the moon on a clear night

- if we are believers

- but we don't know how that will be:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ  
وَهُوَ اللَّطِيفُ الْخَبِيرُ (6:103)

• other meanings of Ihsan:

(1) to perfect one's actions (worship or worldly actions)

- the Prophet(s) ~~has~~ said: Allah has ordained

ihsan in all things, so if you kill,

do so in the best way, & if you

slaughter an animal, do it in the best way

(2) being good towards others

- eg. وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا  
(17:23)



#### ④ ABOUT THE HOUR

- Jibreel asked about when the Day of Jmt is.
- In the Quran, Allah said

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا  
عِلْمُهَا عِنْدَ رَبِّي (187)

- Prophet (ﷺ) did not have knowledge of when it is  
- and nor did Jibreel

- Why is it called "The Hour"?

- it will pass quickly for the believers (like an hour)
- it will occur suddenly at a specific hour
- it will be like an hour in the eyes of Allah  
(16:77) وَمَا أَمْرُ السَّاعَةِ إِلَّا كَنَفْخِ نَبْضٍ...

- Names of Day of Judgement

- اليوم الآخر : the last day
- السَّاعَةُ : the hour
- يَوْمُ الْقِيَامَةِ : the day of rising
  - terrors will rise
  - people will rise from their graves
- يَوْمُ الْبَعْثِ : the day of resurrection
- يَوْمُ الْخُرُوجِ : the day of the exodus (coming out) <sup>from grave</sup>
- الْقَارِعَةُ : the striking calamity
- many more

- only Allah knows when Day of Judgement is  
- by scholarly consensus

- Only Allah knows when the Hour is, but the Prophet(s) has given some indications of the life-span of the ummah

- as compared with previous nations, it is like the time ~~of~~ between 'Asr & Maghrib

- scholars interpreted this to mean that the Hour is close



## ⑤ SIGNS OF THE HOUR

- scholars have categorised the signs of the hour into 2:
  - (1) minor signs - many
  - (2) major signs - 10 (ten)
- The two signs mentioned in this hadith are minor signs
- Some of the minor signs have already occurred  
(47:18) فَقَدْ جَاءَ أَشْرَاطُهَا
- Difference between major & minor signs:
  - when major signs happen, they will occur in quick succession
  - minor signs may occur gradually
- Prophet (s) mentioned 2 signs:
  - (1) the slave girl will give birth to her mistress
    - different interpretations:
      - (a) children will disobey their parents to the extent that they will control their parents
      - (b) the increase in the number of female slaves who will give birth due to the number of wars that will occur at end of time (i.e. wars will increase)
      - (c) children of slaves <sup>will be</sup> free while their mothers will still be slaves
      - (d) they will give birth to people who will become rulers - e.g. Mamluks



(c) due to excessive change in ownership of slaves, they will eventually be sold to their own children

(f) la'ij refers to the one giving tarbiyyah (upbringing). usually it is the mother's role to give tarbiyyah to their children

but towards end of time, world order will be so upside down that children

will be giving tarbiyyah to their parents

(this view is preferred by Ibn Hajar)

• scholars said that la'ij is not actually limited to female children

(2) barefoot, naked, destitute shepherds will compete with one another in building mighty buildings

- scholars say this has occurred

the people who were once living in the desert looking after sheep & being extremely poor are now (or at least their descendants are) building lofty buildings in competition with each other

• the homes of the mothers of the believers lived in small simple houses that ~~if~~ were so small that ~~their~~ <sup>people's</sup> heads would touch the roof when standing

- scholars have said that building tall buildings is not necessarily a bad thing in itself

- the hakeeth does not mention this as being blameworthy

- but if it is associated with pride, arrogance, wastage of wealth, then it is prohibited.



- Minor signs of the Day of Judgement
  - 1/ Coming of Prophet (s)
  - 2/ Death of Prophet (s)
  - 3/ Splitting of the moon
  - 4/ Conquest of Jerusalem
  - 5/ Plague of Amwas (city <sup>in</sup> ~~of~~ Palestine) this happened in history
  - 6/ Widespread wealth such that charity is not needed
  - 7/ Trials & tribulations e.g. killing of Uthman
  - 8/ Emergence of people who claim to be prophets
  - 9/ Great fires in Hijaz (Makkah, Madinah & surrounding areas) - happened in 7th century in Madinah
  - 10/ Loss of trust in the ummah
  - 11/ Taking away of knowledge - through the death of scholars
  - 12/ Spread of zina (fornication)
  - 13/ Spread of riba (usury/interest)
  - 14/ Prevalence of musical instruments
  - 15/ Widespread drinking of alcohol
  - 16/ Widespread killing - such that killer doesn't know why he kills & killed person doesn't know why he is being killed.
  - 17/ Frequent earthquakes
  - 18/ Frequent landslides
  - 19/ Appearance of women who are clothed yet naked
  - 20/ Believers will get true dreams.
  - 21/ Wild animals & inanimate objects will speak to people
  - 22/ Conquest of Constantinople (Istanbul)



• The 10 major signs of the Hour (from a hadith of Hudhaifah ibn Usayd)  
[these are not in order - only Allah knows their order]  
<sub>Log of occurrence</sub>

- (1) الدُّخَان : the <sup>great</sup> smoke (will engulf the earth)
- (2) الدَّجَال : the false messiah
- (3) الشَّيْطَان : the beast that will talk to people
- (4) the rising of the sun from the west
- (5) the coming of Eesa ibn Maryam (a)
- (6) the finish of Ya'jooj & Ma'jooj (Gog & Magog)
- (7) 3 earthquakes : one in the East, one in the West
- (8) & (9) and one in the Arabian Peninsula
- (10) a fire that will emerge in Yemen & drive people to their place of gathering

## FINAL POINTS

- Jibreel: - a non-Arabic name - syriac name
  - made up of  
جَبْرِ slave  
ذِيل of Allah
- ⇒ means Abdulhish

- several ways of pronouncing his name:

جَبْرَائِيل "Jabraa'eel"

جِبْرَائِيل "Jibraa'eel"

جِبْرِيل "Jibreel"

- دينكم : your deen

- this is the religion of Islam:

وَأَنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (3:19)

[THE END]



## Recap Session 1:

- Hadeeth حَدِيث Definition
  - قول (speech)
  - عمل (actions)
  - تقرير (silent approvals)
  - صفة (characteristics)Of the Prophet ﷺ
- Parts of Hadeeth:
  - Sanad سَنَد
    - Literal meaning: to lean, to rise, to be high
    - Technical meaning: The part of the hadeeth that tells us the chain of narration of how the hadeeth came to us
  - Matn مَتْن
    - Literal meaning: to be firm, to be the core/backbone of something
    - Technical meaning: the text which is narrated through this chain of narration
- Types of hadeeth:
  - مَرْفُوع Marfoo': Attributed directly to the Prophet ﷺ. (E.g. Ibn 'Umar RA narrated that the Prophet ﷺ said: "...")
  - مَوْقُوف Mawqoof: A narration that stops at the Companion. (E.g. 'Umar RA said: "... and there is no mention of the Prophet ﷺ saying or doing anything.) This is sometimes called an أَثَر
  - مَقْطُوع Maqtoo': A narration that is broken such that it is from someone after the generation of a companion. (E.g. Mujahid said: "... Where there is no mention of the companion or the Prophet ﷺ)
- Uses of the word سُنَّة (sunnah)
  - 1. A good or evil practice:

من سن سنة حسنة فله أجرها وأجر من عمل بها ومن سن سنة سيئة

(Whoever starts a good practice, he will get its reward and whoever follows it...)
  - 2. A praiseworthy religious practice as opposed to bid'ah
  - 3. A recommended action (mandoob) as opposed to compulsory
  - 4. Anything attributed to the Prophet regardless of whether it is religiously prescribed to do or not (synonymous with hadeeth)
  - 5. Attributed to companions:

....عليكم بسنتي وسنة الخلفاء

(Upon you is my sunnah (way) and the sunnah of the rightly guided caliphs)
- Circumstances of Hadeeth Jibril:
  - The Prophet said: Ask me (questions about the religion).
  - The companions were afraid/reluctant to ask him anything
  - Previously they were stopped from asking unnecessary questions
  - So the companions were reluctant to even ask important questions
  - Important religious questions do not come under this prohibition
  - Hence Jibril came to ask what the companions didn't ask.



- Various narrations:
  - **'Umar RA:**
    - In Saheeh Muslim (This is the version in the famous 40 hadeeth collection of Nawawi)
      - After death of Prophet ﷺ a man named Ma'bad Al-Juhani denied Qadar (predestination) and he was from Basrah
      - Two people (Yahya Ibn Ya'mar and Humayd Ibn Abdirrahman Al-Himyari) from Basrah came for Hajj/Umrah
      - They wanted to ask a companion about Qadar
      - They met Ibn 'Umar RA so they asked him
      - So Ibn 'Umar narrated from his father this hadeeth
      - The hadeeth mentions: 5 pillars of Islam, 6 pillars of Eemaan and the meaning of Ihsaan
    - In Saheeh Ibn Hibbaan
      - Additions in this version:
        - Umrah in pillars of Islam
        - Ghusl (bath in the state of major impurity) in pillars of Islam
        - Heaven, hell, balancing scale and belief in resurrection in pillars of Eemaan
        - At this instance, he ﷺ did not recognize Jibril until he left
  - **Abu Hurairah (in Bukhari & Muslim in their Saheeh)**
    - Eemaan comes before Islam
    - He recited the verse which mentions 5 matters of the unseen that only Allah knows.
  - **Ibn 'Abbas/ Jarir Ibn 'Abdullah / Anas Ibn Maalk and some other companions:-  
These will not be discussed in this course**

#### EXTRA READING (narrations mentioned in full)

This hadeeth was recorded by **أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقَشِيرِيُّ النَّيْسَابُورِيُّ** in his **صَحِيح** through **كَهْمَس** from **عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ** who narrated that **يَحْيَى بْنُ يَعْمَرٍ** said:

كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبُدُ الْجَهَنِّيِّ، فَأَنْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَاجِّينَ - أَوْ مُعْتَمِرِينَ - فَقُلْنَا: لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدَرِ،

The first man who discussed qadar (Divine Decree) in Basra was Ma'bad al-Juhani. I along with Humaid Ibn 'Abdir-Rahman Al-Himyari set out for Hajj or for 'Umrah and said: Should it so happen that we come into contact with one of the Companions of the Messenger of Allah (peace be upon him) we shall ask him about what is talked about qadar.

فَوَقَّفَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلًا الْمَسْجِدَ، فَاسْتَفْتَيْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ، وَالْآخَرُ عَنْ شِمَالِهِ، فَطَلَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ،

We came across Abdullah ibn Umar ibn al-Khattab, while he was entering the masjid. My companion and I surrounded him. One of us stood on his right and the other stood on his left. I expected that my companion would authorize me to speak.

فَقُلْتُ: أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قَبْلَنَا نَاسٌ يَقْرَأُونَ الْقُرْآنَ، وَيَتَقَفَّرُونَ الْعِلْمَ، وَذَكَرَ مِنْ شَأْنِهِمْ، وَأَنَّهُمْ يَزْعُمُونَ أَنَّ لَا قَدَرَ، وَأَنَّ الْأَمْرَ أُتُفِّ،

I then said: Abu Abdur Rahman! There have appeared some people in our land who recite the Qur'an and pursue knowledge. After talking about their affairs, he added: They claim that there is no such thing as Divine Decree and events are not predestined.

قَالَ: «فَإِذَا لَقِيتَ أَوْلِيكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ، وَأَنَّهُمْ بَرَاءٌ مِنِّي»،

He (Abdullah ibn Umar) said: When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me.

وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ «لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا، فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ»  
ثُمَّ قَالَ: حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ

Abdullah ibn Umar swore by Allah that: If any one of them possessed and donated even an Uhud-sized mountain full of gold, Allah would not accept it until they submitted to faith in the Divine Decree. He further said: My father, Umar ibn al-Khattab, told me: Then he narrated the hadeeth.

Imam Muslim narrates the same hadeeth through different chains of narration, some of which go through عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ and others through يَحْيَى بْنُ يَعْمَرَ. These narrations have slight variations in their wordings.

This hadeeth was also recorded by أَبُو حَاتِمٍ مُحَمَّدُ بْنُ حَبَّانَ بْنِ أَحْمَدَ بْنِ حَبَّانَ التَّمِيمِيُّ الدَّارِمِيُّ in his صَحِيح through يَحْيَى بْنُ يَعْمَرَ with additions in its wording:

الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَأَنْ تُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ وَتَعْتَمِرَ، وَتُغْتَسِلَ مِنَ الْجَنَابَةِ، وَأَنْ تُتِمَّ الْوُضُوءَ، وَتَصُومَ رَمَضَانَ»، قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ فَأَنَا مُسْلِمٌ؟ قَالَ: نَعَمْ

“Islam is that you testify that there is no deity except Allah and that Muhammad is the messenger of Allah, and that you establish prayer, and you give Zakah, and you perform hajj and ‘umrah, and you take a bath when in a state of major impurity, and you perfect the ablution (wudhu), and you fast the month of Ramadan.” He said: “If I do this then am I a Muslim?” He said: “yes.”

Within Eemaan, Ibn Hibbaan adds:

وَتُؤْمِنُ بِالْجَنَّةِ وَالنَّارِ وَالْمِيزَانِ، وَتُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ

And that you believe in paradise, hell and balancing scale, and you believe in the resurrection after death.

Then he adds:

قَالَ: فَإِذَا فَعَلْتُ ذَلِكَ، فَأَنَا مُؤْمِنٌ؟ قَالَ: «نَعَمْ»

He said, "If I do this am I a Mu'min?" He said "Yes"

At the end, Ibn Hibbaan adds:

خُذُوا عَنْهُ، وَالَّذِي نَفْسِي بِيَدِهِ مَا شُبِّهَ عَلَيَّ مُنْذُ أَتَانِي قَبْلَ مَرَّتِي هَذِهِ، وَمَا عَرَفْتُهُ حَتَّى وَلَّى

Take what he says, for I swear by He who controls my life, I have never been unsure about his (Jibril's) identity before this instance. I did not recognize him until he left.

### Other Ahaadeeth Narrating the Incident

This incident was also narrated by جَرِيرُ بْنُ عَبْدِ اللَّهِ، أَنَسُ بْنُ مَالِكٍ، ابْنُ عَبَّاسٍ، أَبُو هُرَيْرَةَ and several other companions.

The hadeeth of أَبُو هُرَيْرَةَ was recorded by both أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ and أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقَشِيرِيُّ and الْمُغِيرَةُ بْنُ بَرْدِزْبَةَ الْبُخَارِيُّ in their صَحِيح.

Eemaan comes before Islam in the hadeeth of أَبُو هُرَيْرَةَ recorded in the صَحِيحَيْنِ. It contains the addition:

فَذَلِكَ مِنْ أَشْرَاطِهَا، فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ: (إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنْزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ)

These are from its signs. The Final day is one of the five things from the unseen that only Allah knows. Then he recited: "Knowledge of the Hour (of Resurrection) belongs to God; it is He who sends down the relieving rain and He who knows what is hidden in the womb."

The version of أَبُو هُرَيْرَةَ in the صَحِيح of إِمَامُ مُسْلِمٍ elaborates on the circumstance behind the hadeeth:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " سَلُونِي " فَهَابُوهُ أَنْ يَسْأَلُوهُ . فَجَاءَ رَجُلٌ فَجَلَسَ عِنْدَ رُكْبَتَيْهِ



“The Prophet (peace be upon him said) said: Ask me. However, the companions were overawed and hesitant to ask him anything. Then, a man came and sat by his knees.”